l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

527 Instead of these, the people must march in
186 parades celebrating the anniversary of the October Revolution, May Day, and on other such commemorative occasions.

527 In the fall are celebrated mardipäev (St. Martin's Day, November 10) and kadripäev (St. Catherine's Day, November 24), not as religious holidays but as occasions for big carnival dances in the cities and for races and dances by costumed children in the country, much like Halloween in this country. The "marts" (Martins--Halloweeners) recite folk songs for which they have to be given treats. This donation, in turn, is supposed to bring luck in farming. During these holidays fried goose stuffed with apples is eaten.

• 515 The custom of Saturday night bathing is commonly observed in the Estonian countryside.

515 Every farm has its own saun (steam bath) which is heated on Saturday night, and here the whole family has a thorough perspiration and washing, followed in summer by swimming in a river or lake, if one is near. In the towns are operated big commercial bathhouses which are patronized [757] by people who have none of their own. This sauna tradition is an old and cherished Finnish-Estonian custom and for centuries has been used also for medicinal purposes--to cure colds, muscular aches and the like.

777 There are many superstitions and prejudices in Estonia which in modern times are no longer seriously believed. A few common ones are:

[787] On New Year's Eve, melted tin is cast into cold water and the future is prophesied from the shape of the cast.

If the first person one meets on New Year's

511 Way of life. According To all descriptions of the living conditions of the Vepsians at the end of the czarist rule and the beginning of the Bolshevik reign, their life seems to be quite primitive. Kettunen, upon his first arrival at Vepse in 1917, was overcome by the charm of this primitiveness (p. 41): "I at once felt as though I had arrived at the primitive Balto-Finnic imaginary land, where I had sometimes [493] wished to be, at least for a while." There are villages to which one cannot go by carriage in summer, but only on foot; for carrying loads a 511 kind of sleigh (purilazh) is used. Quite a num-342 ber of houses are without chimneys, so that the smoke can only escape by the doors and windows. Some of the huts are not even rain-proof; Kettunen tells that in a Vepsian house in Pjatina (Russian: Pyatino) they all were bothered by rain at night. There are no beds in the houses, and the people sleep on benches attached to the walls, or on the oven, or even on the floor. During the cold winters the Vepsians, following the Russian model, used to bring young animals into the room. Kettunen sometimes had to share his working room not only with other people but also with calves and poultry.

[343] The bathhouse is rather a rarity in 515 Vepse. Instead, the people used to bathe in the oven of the dwelling house. When the oven is heated, and some straw spread on its floor, one member of the family carefully crawls into it, feet first, so as not to touch the hot mouth of the oven. The oven is spacious enough for one person to sit. After he is in, he closes

515 the door of the oven and, with a bathing whisk, throws water against the oven sides to create steam. After the bath, he crawls out and washes himself in a vessel on the floor, while the next bather enters the oven. The Russians in some places have the same habit of bathing in the oven.

805 There are no clocks in Vepsian houses, but time is determined by the rooster and by the sun. The important role the rooster plays in Vepsian households as announcer of the hour may have been the reason for the especially favorable attitude toward the rooster in Vepsian folk tales.

354 Lamps came into use in the last years of the czarist period. Since petroleum was expensive and difficult to get, especially during the first World War, splinters were mostly employed for lighting purposes. The old women, taking care of the animals, held burning splinters in their mouths, moving around like ancient witches.

322 415 In Middle and South Vepse the people live in a "wood age." They have very little contact with towns, but make the things they need for everyday use out of wood. Wooden vessels are used even for cooking purposes. Also, birch bark is generally used for making various articles, such as all kinds of baskets, cups, spoons, etc., which the Vepsians themselves call "silver dishes." Rozov tells that in 1926 he and his colleagues witnessed the Middle Vepsians boiling mushrooms in a

264 denominations or sects.

Table knives and forks are, for the Vepsians, too much of a luxury. Kettunen had a fork of his own, but the Vepsians did not like it and said: "It's really terrible to look at when you stick it into you lip."

• 515 It goes without saying that if people and animals live together, cleanliness cannot be achieved. The Vepsian children, too, did not add to the overall cleanliness of the homes. Kettunen relates that the children liked especially to sit on the eating table. Often the mother lifted her dirty, crawling child down from the table and threw a hot pancake to him, saying lovingly, "Eat, my dear."

One of the routine jobs done on Sundays is the killing of lice. For this purpose the whole family, one after another, kneels down in front of a girl who scratches the scalp with a big sheath knife.

796 Customs, superstitions, and recreation.

The Vepsians stick to their old customs faithfully. Especially the most important events of a lifetime, the marriage and funeral, must follow set rules to the minutest detail.

585 The marriage of the South Vepsians is preceded by a feast (kăzi-išk) in which the girl and her parents give their final consent to marriage. Some days before the wedding the girls of the village give a party for the bride,

like them built on the ground or on stone foundations, have low walls, a heavy, high, gabled roof with turrets and wind-boards, cut out windows with glass panes which with rare exceptions have replaced the sliding windows (Figure 11). The house is divided into living room, threshing floor, and bedroom; in the first, which usually has no floor, is the open hearth with the kettle-hook over it. A container of resinous pine chips stands on the window sill or on a corner shelf. Sometimes it is simply inserted without stand between two beams of the wall. The cradle hangs from the ceiling "Linde /or: Linden beams/ had often rocked the cradle with songs" (Kalewipoeg). The beer jugs which resemble northern forms also belong to the household utensils. The Estonian usually settles in individual homesteads which are surrounded by fences of slanting poles. The gates swivel on twisted willow bands. A series of buildings stands here together: barn; kiln /Riege oder Darre/ for drying grain--because otherwise the fall rains would spoil much of it--which in the winter is at the same time living room and kitchen; summer kitchen; bathroom--as in Lithuania people bathe in hot steam which rises from heated stones sprayed with water. The bather lies on the sweat-bench and cools himself by beating himself with a bundle of tender branches of birch leaves which is dipped in cold water.

/21: Illustrations./

/22/ The Estonians.

II.

1. Woman from the island of Ruhnu, which is here represented as the bridge to the north. 2.-7. Women's hats and hair styles. 8.-9. Silver ornamental disks (sölg, paternoster). 10. Costume from the island of Muhu. 11.-13. Silver ornaments, particularly large breast plates. 14. Implement for twisting rope. 15.-23. Patterns on woven belts (wö). 24. Hatter's bow (tool for cleaning wool). 25. Piece of a runic calendar. 26. Settukesi costume, dress with striped sleeves, blouse with woven inset, bandana. 27. Costume from Muhu. 28. Woman's overcoat of white wool. 29. Blouse with inset. 30. Belt from Hiiumaa made of leather and punched brass[1]

" Nos. 7, 8, 9, 14, 15-23, 25, 26, 28, 30 are in the Museum für Völkerkunde in Lübeck.

[1] [For illustrations, see 1: Karutz, E1 Europe, cat. 116, p. 17a --Analyst]

11: Scheffer O-4,5 (ca. 1660) 1704

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dry Cheeſe and Water, is without Queſtion the Reaſon, that tho' whilſt the Men and Women are Abroad in their Lords Service, and lye without any diſtinction of Sexes theſe few Hours they have allow'd them for Reſt in the Barns, yet they are ſo far from being ſenſible of thoſe pleaſing Motions, which are ſo natural to others, that it is next to a Miracle, to hear of a Baſtard begot betwixt them; unleſs we would attribute this Defect to the Coldneſs of the Climate, it being certain, that in thoſe Parts they are more regardleſs in this reſpect than the more Southern Nations; nothing being more common here, than for Men and Women to ſit promiſcuouſly at one long Table, in order to undreſs themſelves, before they go into the publick Bath-ſtoves, where both Sexes are attended only by Women; and in private Houſes, both Men and Women frequently enter the Bath-ſtoves together, without making any great Account of the Matter.

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As this Slavery renders them incapable of thinking of a future State, ſo all their Thoughts are bent upon this Life, tho' it be never ſo Miſerable; which is the Reaſon that when they take an Oath at Law, they add this Curſe, *That if they Swear Falſe, the Curſe of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing elſe that appertains to them, may feel the Effects of it, to the ninth Generation*: In *Eſthonie*, and about *Riga*, when the Peaſants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falſely, then their Children, and Cattel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceaſed Friends, ſavours much of the beforementioned Pagan Superſtitions of their Anceſtors; but they have others, beſides theſe, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Inciſions, and after they have bound them up with ſome red Stuff, offer their Prayers here, which always tend to temporal Bleſſings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narva*, where they ſtrip themſelves of their Cloths; and after they have been Kneeling a while in the midſt of

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